

England and in Spain that this reputation of sanctity began to manifest itself.

*To question XXV, page 297v.* The first favour obtained which I knew about was the decision which a Sister took to undergo an operation which she had always refused, and which was a perfect success. Mother Saint Stanislaus, Provincial of Ireland, said that Mother Thevenet "competed with St. Anthony of Padua to find lost things."

Witness 11 *{2nd ex officio}*

ANTOINETTE ODIN (M. Mary of the Assumption, R.J.M.), daughter of Joseph and Marie Bernard, was born in Lyon on the 27th February 1868. She entered the Congregation in 1888, and died on the 30th August, 1955.

This witness, as the Superioress of the Mother House of the Congregation of Jesus and Mary, Fourviere, had an opportunity as she herself testifies to study the registers and other old documents about the Servant of God and the Congregation she had founded. Besides, she lived with some of the religious who were contemporaries of M. St. Ignatius.

With the help of the aforesaid original documents and of the testimonies of contemporaries, M. Mary of the Assumption composed her deposition, which reflects the atmosphere of the reputation of sanctity of the Servant of God, both in the house of Fourviere and among her relatives, with special emphasis on the memory of her charity, humility and poverty.

*To question X, pages 301r-302v.* In the archives which I saw in Rome, I was greatly edified to see all the virtues that our Mother Foundress practised before she was a religious. I was struck by the clarity of vision with which she gave advice to her young girls, which seemed to me to be a predisposition for good government. She always insisted very much on humility and charity.

*To question XII, page 30 J v.* I noticed that our Rules allow us to adapt to all kinds of apostolates, proof that our Mother Foundress composed them with great breadth of vision in view of a broad mission of education — a remark often made in the General Chapters.

*To question XIII, page 30lv.* I remember that at the Congregation of Rites, a prelate said to me: "You are the only Congregation that has been approved without a preliminary laudatory brief."

*To question XV, pages 30lv-302r.* I heard it said by the old Sisters who had served our Mother Foundress herself, that she had suffered much, especially morally.

*To question XX, page 302r.* I heard of her, when I was a young religious. They recounted her acts of charity towards the orphans whom she loved very much. She herself took care of those who were hurt or dirty. I am sorry that the ex voto of the miracle obtained through her charity for one of the orphans, is no longer to be seen in Fourviere. It was an ex voto which must have disappeared in the fire when the chapel was burnt. It showed the child in blue, sitting, with several Sisters of Jesus and Mary.

*To question XXII, page 302v.* One of her grand-nephews, M. Camille Mayet, told me that in her family they called her a little violet. They had great veneration for our Mother in the community, without calling her a saint; besides she hid behind Our Lady of Fourviere.

*To question XXV, pages 302v-303r.* I was a witness of the cure of one of my daughters. I had made all the arrangements to have her taken care of and comforted in her last days. On the 20th December, I sent her to Dr. Reboul's house and he declared that she had cancer. After taking an X-ray Mr. Ferre said that she had about one month to live, five perhaps if she put up a fight. I examined carefully all the X-rays and I had noted all the painful parts. . . .

DOC. XXX

TESTIMONIES TAKEN FROM THE ADDITIONAL PROCESS on the reputation of sanctity, virtues and miracles of the Servant of God Claudine Thevenet or Mary St. Ignatius, instituted by the ordinary authority according to the decree of the Sacred Congregation of Rites, 25th October 1930, in the Curia of Lyon. *Public Copy, 1935, vol. 2.*

As a complement to the Ordinary Process (1926-1928), the Sacred Congregation of Rites, at the request of the Postulator of the Cause, Rev. Charles Miccinelli, S.J., granted permission for an Additional Process to be instituted in Lyon "by the ordinary authority", on the reputation of sanctity, the virtues and the miracles of the Servant of God.

Between the 24th November 1930 and the 30th June 1933, 26 sessions were held in which:

- a) the Rogatorial Processes of Barcelona, Madrid and Valencia (Spain), and of Buenos Aires (Argentina) were presented;
- b) eleven witnesses appeared;
- c) fifteen written testimonies were examined;
- d) a collection of 109 favours was examined;
- e) the printed books concerning the life of the Servant of God were examined;
- f) 3 attestations concerning the sources used by the authors of the works enumerated in the preceding number were examined.

In the first session of the Additional Process the documents fundamental to the institution of the same, pages 2r-8r, were presented as follows:

- 1) the rescript of the Sacred Congregation of Rites, 25th October 1930,
- 2) the appointment of the vice-postulator Fr. Pierre Pitre, on behalf of IT. Charles Miccinelli;
- 3) the decree by which Cardinal Louis Maurin, Archbishop of Lyon, appointed the tribunal for the institution of this Additional Process;
- 4) the list of witnesses.

Of all these documents we give only the rescript of the Sacred Congregation of Rites.

SACRED CONGREGATION OF RITES

No 344 1930

Lyon

Beatification and Canonisation of the Servant of God Mary St. Ignatius Foundress of the Institute of the Sisters of Jesus and Mary.

As in the Informative Process on the reputation of sanctity of life, virtues and miracles in general of the Servant of God, Mary St. Ignatius, Foundress of the Institute of the Sisters of Jesus and Mary, instituted in the curia of Lyon, and sent to Rome and opened according to the prescribed form, certain documents, very pertinent to the aforesaid Process were not included and as some other useful witnesses could be questioned for the same end, the Reverend Charles Miccinelli of the Society of Jesus, legitimate Postulator of this Cause, begged His Holiness Pope Pius XI that His Eminence the Archbishop of Lyon might open, with Apostolic approval, an Additional Process to complement the above mentioned first Informative Process concerning the same reputation of sanctity of life, virtues and miracles

in general of the aforesaid Servant of God. The Sacred Congregation of Rites then, by virtue of the faculties especially granted to it by His Holiness himself, having considered carefully the special circumstances presented, graciously accedes to this request, for the rest observing what must be observed.

All things to the contrary notwithstanding.

On this day of the 25th October 1930

L ^ S

C Cardinal Laurenti S.R.C. Prefect  
Alfonso Carinci, S.R.C. Secretary

L \* S Ita est

H. Molliere Not. dep.

ROGATORIAL PROCESS OF BARCELONA, 1930

This Rogatorial Process was instituted in the curia of Barcelona from the 1st to the 13th December 1930. The four witnesses who appeared there *de auditu a videntibus* and *de auditu auditus* [having heard from eye-witnesses and having heard from those who had heard], are religious of Jesus and Mary.

Witness 1

CONCEPCION MORELL (M. Mary of St. Ignatius, R.J.M.), daughter of Ignacio and Maria Isern, was born in Barcelona (Spain) on the 11th February 1855. She entered the Congregation in 1875 and died on the 19th November 1936.

The witness, who had been a pupil of Jesus and Mary, was the Provincial Superioress from 1898-1936, and was in contact with the first generation of the Congregation in Spain, where M. St. Pothin, who had gone there to extend the same Congregation, had brought the primitive spirit and the tradition of the house of Fourviere. Moreover, M. St. Ignatius Morell in her journeys, had known some of the contemporaries of the Servant of God, and had studied the various documents in the Archives of the Generalate in Rome.

We have extracted the most significant part concerning the virtues and reputation of sanctity of the Servant of God.

*To question XII, pages 22r-22v.* I know from tradition that Fr. Coindre, and Mother Claudine, wrote the Constitutions basing them on the mixed life of St. Augustine and on the Constitutions of the Company of Jesus, determining as the end to form souls for God by means of a truly Christian education. . . .

*To question XV, pages 25v-26r.* I know that the chaplain who assisted her during her last illness, spoke very harsh words to her as if she had been an obstacle to the development of the Institute, although the same priest said that she had very good gifts for government... All this is known to me from what the old Mothers told me.

*To question XVII, page 26r.* I think so, because if she had not practised these virtues she would not have brought to a conclusion the work which she did and which seems to have been blessed by God.

*To question XIX, pages 26r-26v.* I know what the old Mothers have said, about her hope and faith in God: One day there was no bread left for the orphans and Mothers. . . .

*To question XX, pages 26v-27r.* The general impression of the old Mothers was that charity was her principal virtue, as is proved by: a) she never wanted to disclose the accusers of her brothers, pardoning them and rendering good for evil; b) the charity with which she dedicated herself to the education of young working class girls, sacrificing her health, her patrimony and her talents, and all with the supernatural aim of making them know God; c) when she instituted the first house of the *Providence*, she attended to it with great love, striving that nothing should be lacking, sacrificing for it her own comforts and those of her daughters, attentive that nothing should be lacking to the children with regard to food, clothing, and the requirements of their age; d) she also showed her charity by establishing a boarding school for girls from the wealthy class, because she knew that they had great need of Christian guidance.

*To question XXI, page 27r.* She had excellent order in government, in the organisation and direction of the Congregation and in her formation of the first Mothers; that is to say in everything she gave proof of great prudence.

*To question XXII, pages 27r-27v.* They say that she was distinguished by the practice and observance of religious virtues, especially poverty and obedience, virtues which she not only practised herself, but took great care that the other religious practised them. I know from what the old Mothers said that her humility was great, but I cannot give any concrete examples. I would like to point out, regarding these Mothers to whom I have previously referred, that I was able to

deal with them personally and they in their turn dealt personally with the Servant of God.

*To question XXIV, page 27v.* I can state that all the religious of the houses of the Province of Spain and especially those of Canada, have a high concept of her holiness; they have very great confidence in her intercession, and for this reason they often invoke her, having obtained many favours through her.

*To question XXV, pages 27v-28r.* I can relate a favour that I myself obtained through the intercession of the Servant of God. I was threatened with an imminent cerebral attack, with high blood pressure, which was a cause of serious worry, and prevented me from doing my work. A novena to our Mother Foundress was begun by the community and I began to feel better immediately and I am still in good health today. I know that it is a matter of public knowledge how a Sister who lives in Lyon at the present time. . . .

Moreover, I know that Sister St. Clement in the Argentine was cured. . . .

#### Witness 2

DOLORES PLA Y DENIEL (M. Mary Aloysius, R.J.M.), daughter of Narciso and Emilia Deniel, born in Barcelona on the 2nd October 1864, entered the Congregation in 1888, and died on the 4th February 1937.

This Sister is also a witness *de auditu a videntibus*, having known the last contemporary of the Servant of God, Sister Saint Laurence (died 1897) in Fourviere. The witness was also in contact with various other religious of the early days.

*To question XV, pages 35v-36r.* I know that the Servant of God suffered very bitter trials on account of the indiscreet zeal of the confessor of the house. . . . The heroism of the Servant of God during that year of trial with the confessor and differences in the way the two viewed things was such that the community was unaware of the bitter trials of the Servant of God.

*To question XVIII, pages 36r-36v.* I know that she had a great remembrance of the presence of God, especially in church, where she did not consent to the least distraction, and was absorbed, and seemed to be always in the presence of God.

I know that she had recourse to God in all her needs. Her faith was such that once, on finding the community without flour . . .

*To question XX, pages 36v-37r.* I believe that the love of God dominated in all her actions, and that the motive of all her actions was the love of God. On some occasions she showed herself cold towards some religious, but after the Servant of God died, her confessor said to them: "Do not allow yourselves to believe that your Mother was cold of heart, as she appeared to show herself sometimes, for she acted in this way in order not to draw away the love people owed to Our Lord and have it given to her." The love she showed to the poor little girls was extraordinary, and she reserved for herself the most repugnant tasks of making them clean and tidy.

*To question XXIII, page 37v.* I know that during her life the Servant of God was esteemed as very virtuous by her religious daughters and by all who dealt with her.

*To question XXIV, page 37v.* She enjoyed a reputation of sanctity within the Congregation and with people who were friends of the Congregation. I know that many people recommended themselves to her prayers.

*To question XXV, pages 37v-38r.* Last year in our Provincial house of San Gervasio, a Sister fell down the stairs, breaking her arm in various parts, rupturing an artery which was bleeding at times, and giving rise to fear of gangrene, so much so that two doctors were prepared to amputate the arm. Then the community immediately began one novena after another, and at the end of two months the cure was seen to be certain. But the most important favour was that the amputation that had already been decreed by the two doctors as I have said did not have to take place.

*To question XXVIII, pages 41r-41v.* Many of the things I have declared I heard from an auxiliary Sister, Sister Saint Laurence, who lived in the Mother house around 1896 and was about 90 years old, [read 84]. This Sister received the holy habit from the hands of the Reverend Mother, and lived many years in her company. She spoke to me very simply, and pointed out the energy of the Servant of God in fulfilling all her duties, and in exacting the same from others. "Our Reverend Mother was the father, and Fr. Coindre was the mother." And to indicate the prudence, the fine perception, and intuition that she possessed in the choice of subjects, it was said of her that as long as

she lived, she governed the Institute, and of those who presented themselves as aspirants, she admitted only a third, because, she said, "The number does not count, but the quality of the subjects."

### Witness 3

DOLORES BARRAQUHR (M. Mary Joseph, R.J.M.), daughter of Jose Maria and Ignacia Garrigosa, was born in Barcelona on the 5th February 1863, entered the Congregation in 1883 and died on the 3rd March 1947.

The witness made the deposition, based on information collected from contemporaries of the Servant of God.

*To question XV, page 47r.* I know that in the last days of her life, the Servant of God was harrassed by Fr. Pousset . . . I know this through having heard it many times . . . During her illness I know that she placed a statue of the Blessed Virgin to whom she was very devoted on her forehead.

*To question XX, page 47v.* I heard various Mothers say that the Servant of God had a preferential love for the poor children, and that she herself combed their hair, dressed them and tidied them with great love. I know from having heard it from Sister Laurence, who was 80 years of age when I was with her, and who had received the holy habit from the Servant of God, that the Servant of God could not bear a lack of charity towards one's neighbour, nor murmuring, nor speaking unfavourably of others.

*To question XXI, page 48r.* Moreover I can say, having heard it from the same Sister St. Laurence, that the Servant of God had a strong character . . . Charity and humility were her characteristic virtues, and she corrected severely the least infraction of the Rule, but if she thought that the correction was a little exaggerated, she humbled herself, and treated the person to whom she believed she had caused pain, with gentleness and meekness. She disliked noise, and she wanted silence of word and action to be well observed. She herself always spoke in a very moderate tone of voice, giving her daughters an example of what she preached.

*To question XXII, page 48r.* I know because I heard it said, that the Servant of God was most obedient, especially to her director, and that she taught others to act in the same way.

*To question XXIV, pages 48r-48v.* I believe that she enjoys a reputation of sanctity and that many religious and externs recommend themselves to the intercession of the Servant of God.

*To question XXV, page 48v.* Speaking for myself, I can affirm that I attribute the relief I have experienced in my illness to the intercession of the Servant of God. I likewise attribute to the Servant of God the cure of my nephew, Ignacio Barraquer who had fractured his leg in various parts.

*To question XXVI, page 48v.* I have heard about the cure of cancer of a Sister . . .

#### Witness 4

MADDALENA BOZAL (Sister Saint Anne, R.J.M.), daughter of Francisco and Jacinta Ybiricu, was born in Santa Casa (Pamplona) in 1859, entered the Congregation in 1879 and died on November 15th, 1938.

This witness, like the previous ones, makes her deposition according to what she heard from contemporaries of the Servant of God and from other old religious.

*To question VII, pages 49v-50v.* What I am about to declare on the subject of the Servant of God is known to me from what I heard from Sister Saint Bernard, from Sister Saint Matthew, and from Sister Saint Laurence, during the 12 years that I remained in the Mother house in Lyon, from 1888-1900. Of these Sisters, Sister Saint Bernard and Sister Saint Laurence were admitted into the Institute and received the habit from the hands of the Servant of God. I do not know about the other Sister, but she spoke as if she had dealt at various times with her. I heard these sisters relate. . . .

They [the parents of the Servant of God] knew, and she knew who had denounced them, but they never uttered one word, always forgiving.

*To question IX, pages 50v-51r.* I only heard from the said Mothers that the Servant of God, before she began the religious Congregation, had so much love for poor children that she gathered them together to teach them the catechism.

*To question XV, page 51r.* I have heard it said by Sister Saint Bernard and Sister Saint Laurence that when a garden wall collapsed,

the Servant of God hurt her head and suffered very much; and when her daughters suggested that she should do something to relieve the suffering, she replied: "How I suffer! Lord may your will be done!"

*To question XVIII, page 51v.* I have heard from the Mothers previously mentioned, that her spirit of faith was such that she did not lose heart in the many contradictions she endured, and that she went to pray before the Blessed Sacrament, and returned full of courage. The same Mothers told me that during prayer Mother was always seen on her knees; that one could see that she had an ardent zeal for souls, and that she was always united with God.

*To question XIX, page 51v.* From those I have already named I know that when the Servant of God passed through difficult moments, in which she felt the effects of poverty, she had such trust in Providence, that she was always certain that nothing would be lacking, saying: "God has put us in this difficult situation, He will take care of us."

*To question XX, pages 51v-52r.* I know she was very sensitive about charity, and that she wanted her religious to consider charity as "the apple of their eye", and if sometimes a religious failed in charity and said something which was unfavourable about another, the Servant of God immediately found a virtue to restore the person's good name again. Often she economised on something in order to give a treat to the orphans. After Holy Communion, she was so united with God that even in her exterior she seemed to reflect the divine love that filled her heart.

*To question XXI, pages 52r-52v.* Sister Saint Bernard told me about the Servant of God, that she used to repeat to her daughters: "My daughters, love your duty; observe scrupulously the virtue of poverty; let your obedience be blind; guard charity like the apple of your eye; thus, united by these practices which I recommend to you, you will always be strong."

Sister Saint Bernard added that she herself was the first to practise everything she preached, and that above all, our Mother Foundress excelled in an ardent zeal for the salvation of souls, and that she was always seen to be very united with God. Moreover, they told me that the Servant of God knew how to unite firmness with gentleness; when she had to correct someone she did it very firmly, but she won over the

person's heart. She was strict with herself, but she had the heart of a mother for others.

*To question XXII, page 52v.* Apart from what I have already related, which I heard from the aforesaid Mothers, I remember having read that her motto was "To humiliate oneself, to efface oneself, to disappear."

*To question XXV, page 53r.* I have heard of the cure of a Sister of the house of Lyon, obtained through the intercession of the Servant of God two or three years ago. I have also heard, but I cannot say exactly, about other graces and cures obtained through the intercession of the Servant of God. I know that religious of our Institute and secular persons recommend themselves to the intercession of the Servant of God and make novenas to her for that purpose.

## II. ROGATORIAL PROCESS OF MADRID. 1930

This Rogatorial Process was instituted in the curia of Madrid from the 22nd to the 26th December 1930. The three witnesses who appeared there are all religious of Jesus and Mary. The first two are *de audita a videntibus*, the third makes a deposition about her own cure, attributed to the Servant of God, from a grave illness of the stomach which had brought her near to death.

### Witness 1

MARTHE THEVENIN (M. St. Francis Regis, R.J.M.), daughter of Thomas and Euphrasie Bardoiz, was born in Boulogne, Dept. of Haute-Saone (France) on the 23rd August, 1868. She entered the Congregation in 1900, and died on November 12th, 1943.

The witness is well informed regarding the life and virtues of the Servant of God, having lived with many old religious.

Her testimony, although it refers to facts already known to us, has value because of the originality with which it brings out the virtues and reputation of sanctity of the Servant of God. so we give the most interesting points.

*To question XVI, page 87r.* I have read and heard that at her funeral there was a great crowd, such as had never been seen in Lyon, and that everyone spoke of her virtues and of the benefits that she had brought to so many poor people.

*To question XVIII, page 87r.* Her faith was invincible. I heard various admirable facts, which I do not remember at this moment.

*To question XIX, page 87v.* In consequence of the great faith which she had she also had great hope. She showed this in her absolute trust

in divine Providence. She called her first school *The Providence*. One day, against the judgement of other religious who said that there was no more place, she received three poor children regardless of the lack of means. Before the day had ended she received a gift with which she could provide for the needs of the school.

*To question XX, Page 87v.* Her charity was universal. She even deprived herself of what was necessary, to give to the poor. She visited and served them herself. She spent a long time with the sick and it was said of her that she never made anyone suffer.

*To question XXI, page 87v.* I have heard great and admirable examples of her prudence, her love of justice, her temperance and her fortitude in enduring all kinds of contradictions. They said of her that she was a valiant woman.

*To question XXVI, page 88v.* I also read that some conversions were obtained through the intercession of the Servant of God. I myself have unlimited faith in her and I recommend all my difficulties to her.

*To question XXVII, page 88v.* I remember nothing special; I can only add that great praise was given to her prudence, charity and humility with the religious; she was at the same time indulgent and severe, especially with those she thought could hold important charges.

### Witness 2

PILAR DH MONTOLIU (M. Mary of the Angels, R.J.M.) was the daughter of Placido and Pilar di Togores. She was born in Tarragona on the 11th March, 1867. She entered the Congregation in 1887 and died on the 23rd March, 1939.

This witness had contact with some of the contemporaries of the Servant of God, in the house of Fourviere, and she had dealt with many religious of the early days especially when she was a General Councillor. She testifies to the concept of holiness in which the Servant of God was always held.

*To question XII, page 95v.* . . . Fr. Coindre used to say that he thanked God for having given Mother Mary Saint Ignatius such a great heart for her daughters and such a great soul for her work.

*To question XVI, page 96v.* At her funeral there was a great crowd. The orphans loved her so much they followed the coffin weeping.

When Mother was ill these same young girls passed by her room and kissed the door and the walls, because Mother had been so good to them.

To question XVIII, pages 96v-97r, I believe faith was so lively that from her childhood it seems that she lived only to know God and love God. From this came her decision to consecrate her life to procuring this immense good for souls who had the misfortune to be deprived of it.

To question XIX, page 97v. Her hope was so strong and firm that although in her humility she believed her efforts to be useless for anything, she undertook all her works with blind faith in Divine assistance, without hesitating for a moment. God rewarded this faith on one occasion in a miraculous way. One day when there was no more bread . . . This favour was recounted a few months ago to our Mother General by a lady who is very old who had two sisters religious in our house of Lyon at the time of our Mother Foundress.

To question XX, page 97v. Her charity was truly heroic, not only during the Revolution, but also afterwards, in her way of dealing with the young girls she admitted. These arrived dirty, and in rags. Mother did not surrender to anyone the menial cleaning, washing, combing, and clothing them, showing afterwards great joy in seeing them clean and tidy and in presenting them thus to their companions. She did not reject anyone, and she charged a commission sister to bring to her all those she found abandoned . . .

To question XXIII, page 98r. I heard a religious who was present at her death compare her to St. Jeanne de Chantal; I heard others say the same.

To question XXIV, page 98r. From the first moment I heard of her I considered her a saint, and the same applies to those who know her life.

To question XXV, pages 98r-99r. I heard of the miraculous cure of a girl who suffered from St. Vitus Dance. The religious decided, in agreement with Mother, to carry the girl to the sanctuary of Fourviere to ask the Blessed Virgin to cure her. The Servant of God said to the religious "Yes, take her there and bring her back cured." In fact the sick girl was cured instantaneously, and although Mother said that Our Lady had cured her, the cure was attributed also to Mother's intercession on account of the special way in which she had said "Bring

her back cured." I also heard of other favours and cures, and among them . . .

### Witness 3

THRESA GUARDIA (Sister Maura, R.J.M.), daughter of Ramon and Teresa Balus. She was born in Pont de Claverol (Lerida) on the 27th April 1873 and entered the Congregation in 1894. She died on the 25th February, 1959.

The witness, ill for about one year with an ulcer of the stomach and a cyst on the liver (cf. certificate of Dr. Lluésma, page 564rv) gives a detailed account of her illness and makes a deposition about her instantaneous cure, which took place in Madrid on the 31st July 1928, through the intercession of the Servant of God (cf. pages 101-105). We are not publishing the testimony because it does not form part of this *Positio*.

### III. ROGATORIAL PROCESS OF VALENCIA (SPAIN), 1931

The third part of the Additional Process of Lyon includes the Rogatorial Process of Valencia (30th March-14th April, 1931) instituted about the cure of a cancer at the bridge of the nose of Senora Gabriela Fabra, obtained through the intercession of the Servant of God.

Ten witnesses appeared of whom two were *ex officio*.

- 1) Mauro Guillen Comin, doctor taking care of the case, pages 135r-139v;
- 2) Pedro Vincent Fabregat, doctor, *ex officio*, pages 141v-142r;
- 3) Jorge Comin Vilar, doctor, *ex officio*, pages 145r-145v;
- 4) Pilar Castel Clemente (M. M. Gabriela R.J.M.), aunt of the person cured miraculously, page 157v;
- 5) Gabriela Andres Castel de Fabra — the lady cured miraculously, page 157v;
- 6) Carlos Fabra Andres, son of the above, pages 165v-166v;
- 7) Dolores Fabra Andres, daughter of the above, page 169v;
- 8) Rev. Jaime Fabra Pesudo, cousin of the husband of the lady cured miraculously, pages 174v-176v;
- 9) Emilio Montserrat, friend of the family, pages 178v-179v;
- 10) Luis Fabra Sanz, husband of the person cured, pages 183r-185r.

Besides the depositions of the above mentioned witnesses, there are also in existence reports about this cure, written by:

- a) Carmen Llorens Castel, page 161r;
- b) Sofia Llorens Castel, 1. c;
- c) M. Maria Luisa Rodriguez R.J.M. 1. c;
- d) Julia Andres 1. c;
- e) Luis Fabra, page 161 v;
- f) Carlos Fabra 1. c;

g) Emilio Montserrat, page 162r;

h) Maria Luisa Ricolfe, Pilar Ricolfe de Montserrat, l. c.

The witness Pilar Castel Clemente (M. Maria Gabriela, R.J.M.) has, moreover, deposited a supplementary page from Dr. Mauro Guillen, certified by the notary Aparisi, with a letter, in which he repeats the diagnosis of the illness which lasted for twenty years, and the extraordinary cure, which took place on the 26th December 1929.

As is obvious, we reproduce nothing here of this additional Process.

All the documentation provided by the Doctors is to be found in the Additional Process as well as in the Rogatorial Process of Valencia, in number 106 and 108 of the list of favours obtained through the intercession of the Servant of God.

#### IV. ADDITIONAL PROCKSS OF LYON. 1931

Among the eleven witnesses who appeared in this Process, were the chaplain of the Basilica of Fourviere, the daughter of a former boarder who had entered the boarding school in Fourviere immediately after the death of the Servant of God and a descendant of Elisabeth Thevenet (Mayet) sister of Mother St. Ignatius.

Regarding the depositions, they do not add to the information which we have about the Servant of God, nevertheless, they reflect her virtues.

The other seven witnesses, speak of the cure, and its permanence, of a cancer of the stomach of Sister St. Laurence Couton, which took place on the 24th December 1927 through the intercession of the Servant of God (cf. Ordinary Process, pages 280r-304v). We are giving the names of the seven witnesses in the order of their depositions:

5) Carlos Ferre, doctor and radiologist, pages 227v-231v;

6) Eugenio Maria Jose Reboul, doctor, pages 232r-232v;

7) Marie Couton (Sister Saint Laurence) the person miraculously cured, page 238v;

8) Antoinette Odin (M. Mary of the Assumption), Superioress of the sister who was cured, pages 252r-254v;

9) Visitation Almarcha (Sister Adele) infirmarian, page 254v;

10) Severina Theberge (M. Margaret Mary), Assistant, pages 257r-258r;

11) Marguerite Censi (Sister Gerarda), pages 258r-259r.

##### Witness 1

ANNE NEYRON — daughter of Saturnine and Marie Guerin, was born in Nantes (France) on the 26th April 1854.

The witness, a past pupil of Jesus and Mary, is the daughter of a former boarder of Fourviere, who started school there around 1837. She herself sent with her deposition a writing with memories, recounted by her mother, and

heard from Sister St. Bernard about the Servant of God and the atmosphere of Fourviere in the years that immediately followed on the death of the Foundress. This report allows one to glimpse the concept of holiness which the Servant of God enjoyed among her first companions and her first daughters. We give an extract (cf. pages 195v-198);

She (my mother) praised the heroic virtues of this perfect religious of whom her dear class mistresses spoke as a saint, and from whom they themselves had copied strong, and at the same time gentle, characteristics. For the rest, the very air we breathed in Fourviere was still embalmed with the perfume of her virtues . . .

It is above all from good Sister St. Bernard with whom I had frequent conversations some years before her death, that I heard most about the holy Foundress. This good Sister had lived very close to her and never tired of praising her admirable virtues of justice and humility, of poverty and foresight, of outstanding charity above all. All the preferences of that holy religious were for the poor, those without house or home. Her predilection was for the orphans of the *Providence* rather than for the pupils of the boarding school . . .

The good Sister also told me that the holy Foundress did not surrender to anyone the task of giving to the children who were brought to the *Providence* the care most repugnant to nature . . .

I likewise heard from the good Sister the story of a miracle . . . a wonderful event at least, obtained through her prayers, about a scarcity of bread. After this holy Mother had prayed, the bread that was lacking was supplied by the multiplication of the last loaf under the knife of the Sister who cut the slices . . .

All that I have just written, I affirm under oath to be true.

##### Witness 2

CLAUDINE CHATRE (Sister St. Agatha, R.J.M.), daughter of Claude and Anne Benetiere, born in Lentignie (Loire) on the 3rd April 1870, entered the Congregation in 1887 and died on the 27th April 1949.

Her Mistress of Novices was Mother St. Raphael, who entered the Congregation in 1838 and died in 1895, and who, during the reunions of the Novices, was in the habit of speaking about Mother Foundress as a model of virtue. M. St. Clotilde, mentioned by the witness, entered the Congregation in 1852.

The brief extract of this deposition which we publish brings out the

uninterrupted reputation of sanctity of the Servant of God, handed down from the very old religious.

*To questions VI-X, pages 199r-199v.* I heard Mother St. Raphael my mistress of Novices say during our reunions from 1887-1889, that our Mother Foundress was always very humble and charitable and so very kind to everyone, and no one ever noticed her having a preference for anyone except for the poorest, the most abandoned. This is what has always remained in my mind and it is the only thing that I remember very well and that I can affirm under oath. I am ready if necessary to repeat also under oath that I often heard it.

M. St. Clotilde often said the same to us.

#### Witness 3

REGIS MA YET, son of Joseph and Laura Humbert, was born in Lyon on the 6th October 1884.

This witness, a descendant of Elisabeth Thevenet (cf. Doc. *IJnr.*, page 6) testified to the virtues of the Servant of God the memory of which was handed down from father to son in the Mayet family.

I desire the beatification because of the memory of the virtues that she left in our family. I heard of them from my mother, from my uncle Edmond Mayet, and from my Carmelite aunt, Sister Julie of Jesus, who did not know her themselves. My Carmelite aunt assured me that her father (the nephew of Mother Thevenet) loved to go and see her because of the attraction of her virtues.

*To question XVII, page 202v.* In my family she was considered as a person whose virtues were above the ordinary. I speak only of my family.

#### Witness 4

REV. FRANCOIS LAVAL, son of Antoine and Marie Benes, was born in Saint-Etienne on the 17th September 1867 and died in Lyon on the 20th June 1940.

This witness, chaplain of the Basilica of Fourviere, presents a report on the virtues and the reputation of sanctity of the Servant of God, fruit of an accurate study of the documents of the ordinary Process of Lyon.

We are not publishing this document because it says nothing new, even though it is drawn up with great care (pages 203v-224).

#### V. ROGATORIAL PROCESS OF BUENOS AIRES, 1931

This Rogatorial Process regards only the cure of Matilde Balcells Pi ro (Sister St. Clement, R.J.M.), of a cancer of the ear, which took place in Buenos Aires on the 24th December 1928, through the intercession of the Servant of God.

Fifteen witnesses gave evidence, of whom one was *ex officio*. We omit their depositions.

- 1) Matilde Balcells Pera (Sister St. Clement, R.J.M.), the person miraculously cured, pages 281r-285r;
- 2) Maria Potoc (M. M. de Calasanz, R.J.M.), Superior of the Sister who was cured. 287v-292r.
- 3) Carmen Monserrat (M. M. de San Jose, R.J.M.), pages 293v-298r;
- 4) Eliseo Victorio Segura, medical consultant, pages 301v-304v;
- 5) Carmen Prosper Bremon (M. M. de los Desamparados, R.J.M.), pages 307v-313r;
- 6) Alberto Ector Costemalle, doctor, pages 315v-319r;
- 7) Maria Garreta (M. M. de la Misericordia, R.J.M.), pages 322v-327r;
- 8) Dolores Prat (Sister Caridad, R.J.M.), pages 329r-333v;
- 9) Juana Mas de Xexas (M. M. de la Esperanza, R.J.M.), Provincial Superioress, pages 335r-340r;
- 10) Rev. Juan Bautista Fourcade, Chaplain, pages 341v-344v;
- 11) Rev. Antonio Ojea, Chaplain of the house of S. Felicitas, pages 345r-348v;
- 12) Arturo Zabala, doctor and director of the Rivadavia Hospital, pages 350v-353v;
- 13) Jose Gutierrez, radiologist and doctor, pages 357r-360r;
- 14) Angel Roffo, doctor, pages 363v-366r;
- 15) 1st *ex officio*, Carlos Squirru, Doctor and Surgeon, pages 370v-372r.

Cf. also in the Additional Process no. 105 of the list of favours obtained through the intercession of the Servant of God.

#### VI. VARIOUS ADDITIONAL INFORMATION. 1933

In this part of the Additional Process were presented: 1) fifteen written testimonies; 2) a collection of one hundred and six favours attributed to the Servant of God, with original letters; 3) printed books on the life of M. St. Ignatius; 4) three attestations about the sources used for the same.

1. *Written testimonies*, 1933, pages 405v-417r.

## 1

FRANCHISE PEROTIN (Sister St. Firmin, R.J.M.), daughter of Antoinc and Francoise Guerre, was born in Jongeux (Savoy) in 1845. She lived in Valencia (Spain). She entered the Congregation in 1864 and died on the 7th January 1927.

This witness had entered the Congregation in Fourviere where she lived with many contemporaries of the Servant of God. In her testimony, of which we give only an extract, Sister St. Firmin refers to what M. St. Stanislaus (cf. Doc. XXIII, *intr.*, p. 454), one of the first companions of the Servant of God, had told her.

The account of this religious has great value (cf. pp. 405-417), because it lets us know the concept of holiness enjoyed by the Servant of God among her first collaborators.

When I was a postulant in the Mother house, every Sunday I accompanied Mother St. Stanislaus for a walk in the garden, giving her an arm. She was very old. She was one of the first companions of our Reverend Mother Foundress, and had entered in Pierres Plantees. M. St. Stanislaus nearly always spoke to me about our Venerable Mother Foundress and her virtues, above all, her great faith and her trust in Divine Providence. She told me many things about this; but several have escaped my memory, so many years have gone by since then. However there is one memory which I have preserved as fresh as if I heard it yesterday.

"One day the Sister who was in charge of the provisions, noticed that there was no more flour in the house and that only one loaf of bread remained for the whole community and the orphans. Reverend Mother was informed and immediately she went to the chapel with all the religious to recite the litanies of Divine Providence, praying with faith and trust.

The last loaf was distributed; nobody knows how this loaf was multiplied and lasted for three days, to the great astonishment of all. But there was no flour, nor the means of procuring any. On an impulse of fervour and trust, Reverend Mother ran to the chapel, went towards the tabernacle, prayed fervently, knocked on the little door . . . prayed even more earnestly.

That very morning there was a ring at the portery. It was a carrier who came with a cart loaded with sacks of flour . . . They were not expecting it, because they had not ordered it. Reverend Mother was informed. She came down, quite overcome, and asked the carrier who had sent the flour. The carrier said to her: "Do not worry Madame, it is all paid for."

I can affirm on oath that I heard these two marvels narrated by Mother St. Stanislaus. I heard many other things which I cannot remember any more. I regret this very much.

I have heard these same facts from Sisters St. Bernard, St. Anthony and from others who lived with our Mother Foundress.

## 2

MARIE CHOUINARD (M. St. Regis, R.J.M.) was the daughter of Pierre and Helene Terriault. She was born in St. Modeste (Rive-du-Loup) Quebec (Canada) in 1849. She entered the Congregation in 1872 and died on the 18th December 1925.

This witness knew various religious of the very early days. Her Mistress of Novices had entered in Fourviere the same year that the Servant of God died and it is especially the things she heard from her to which she refers in her written report, pages 407r-408v;

Mother Saint Clement, my Mistress of Novices (1873-74) worked ardently to inculcate the spirit of deep humility and heroic charity. She loved to tell us the characteristic traits of that life, so full of self-sacrifice and zeal and above all of true humility.

"Our Mother Foundress", Mother St. Clement told us, "wanted humble and charitable persons for her newly-formed Congregation . . . Charity! It shone out in her whole life.

She loved Jesus and served him in the poor. The children who were most abandoned were her privileged ones."

And good Mother St. Clement, desiring to form us according to this ideal model, often gave us advice of her own such as:

"My dear little Sisters, you are only a grain of sand for the sublime building of our Holy Founders; but if you know how to be really humble, if you know how to really love God, this little grain of sand will unite with the cement of their virtues, and you will have the special

honour of helping to keep strong and prosperous the Congregation which receives you and which will always be your beloved family."

We spent some beautiful recreations grouped around good Mother St. Clement, who roused our enthusiasm by her interesting accounts of Our Mother Foundress and her acts of zeal, of dedication, always permeated with profound humility and ardent charity.

Sometimes she spoke to us of the great trials of the first days, trials which made trust and love increase in the soul of our dear Mother Foundress.

Mother St. Juliette, my Superior in Trois Pistoles in 1876, often told us of the heroic virtues of our Mother Foundress. She said that the memory of all that she had learnt from that incomparable Mother, was sufficient to reanimate her courage in all sacrifices.

Often she recalled to us the zeal which inflamed Mother St. Ignatius. She exhorted us to the love of our holy Rule and to humility, asking us to spend ourselves for souls. At St. Gervais (Canada) in 1880, I received a letter from Mother St. Pothin (4th Superioress General) R.I.P. This good Reverend Mother said: "In your little mission of Saint Gervais . . . may your religious family be faithful in keeping our holy Rule. May they remember the heroic virtues of our Mother Foundress, above all her great humility, her sublime charity for God and souls.

Be very united; let the religious spirit prevail among you. It is in this way that all will respond to the desires of our Reverend Mother Foundress who has left us the living memory of all the religious virtues."

### 3

PHILOMENA PORTIER (M. St. Jerome, R.J.M.), daughter of Charles and Olive Couture, was born in St. Claire Dorchester (Canada), on the 12th May, 1842. She entered the Congregation in 1871 and died in 1929. EUGENIE TALBOT (M. St. Dosithee, R.J.M.) was the daughter of Francois and Marie Frechette. She was born in Cacouna (Rive du Loup) Quebec (Canada) in 1844. She entered the Congregation in 1866 and died on the 18th December 1929.

The declarations of these two witnesses are founded above all on the testimonies they heard from M. St. Cyprian (cf. Doc. XV, 6, *intr.*, p. 270), foundress of the Congregation in Canada, who had been admitted to the Novitiate of Fourviere in 1832 by the Servant of God herself.

We declare that we have always heard in the community that Mother Saint Ignatius, our Foundress, was outstanding for her humility, her charity and her great goodness towards the poor and orphans.

We entered the Convent, in the Congregation of Jesus and Mary, Levis, at the time of Mother Saint Cyprian, foundress and first Provincial of Canada, who was received in 1832 by Mother Foundress.

Mother St. Dosithee  
R.J.M.

Mother Saint Jerome  
R.J.M.

### 4

EMILY BRAY (M. St. Clare, R.J.M.), daughter of John and Frances Wilce, was born in Rockhead, Cornwall (England), on the 13th April 1853. She entered the Congregation in 1874 and died on the 13th May 1937.

We are copying an extract (pages 409-410) of the report written by this Religious, who was the Superioress General from 1903-1931. In it one can perceive the ascetic spirit of the Servant of God, passed on to her daughters, together with her reputation for holiness.

It seems to me that this humble and hidden spirit which she imprinted on her daughters is characteristic of the holiness of our venerated Mother Foundress. Probably it would have been regarded as seeking vainglory, if not a sin of pride, to speak of the virtues and of

the holiness of our first Mothers. In our Congregation we have an austerity which, even in our days, prevents us from advertising and which prefers to hide in silence what we do, rather than make it public.

## 5

ELIZABETH SEDGEWICK (M. St. Hilda, R.J.M.), daughter of William Henry and Mary Lucy Cockson, was born in Devonport (England) on the 25th March 1870. She entered the Congregation in 1891, and died on the 28th December 1946.

This religious was a novice at the time of M. St. Raphael, who has been mentioned many times, and she testifies to the reputation of holiness of the Servant of God. She also heard of it from Sister St. Bernard whom all held in veneration because she had such intimate contact with the Foundress. We give an extract from this letter, page 410:

I recall that when I was a novice in Fourviere, our Mistress of Novices, Mother Saint Raphael, made Sister Saint Bernard come to speak to us about the early days of our Congregation. It seems to me that my first thought was that I was going to hear about our Mother Foundress. I cannot recall anything in particular that she said, but I was left with the impression that Mother Foundress was venerated, since this Sister was venerated because she had known and lived with her.

I could swear that I had the impression that Mother Foundress was venerated.

## 6

ALICE ALIX (M. St. Cecilia, R.J.M.), daughter of Philippe and Felicite Bard, was born in Le Puy (France) on the 31st August 1860. She entered the Congregation in 1904 and died on the 16th January 1949.

From the report of this witness it is seen (p. 410v) how, in the boarding school in Le Puy where she was a pupil, the Servant of God who had founded it always enjoyed a reputation of sanctity.

I was a pupil in the boarding school of Jesus and Mary, in Le Puy Notre Dame (Haute-Loire) from 1871 to 1878, where the religious held

in great veneration Olli RtVirtnd Mothei Mary Saint Ignatius Claudine Thevenet.

## 7

CHRISTINE THIEVON (Sister St. Justine, R.J.M.), daughter of Etienne and Elisabeth Bécat, was born in Mornant (Rhône) on the 8th December 1855. She entered the Congregation in 1882 and died on the 23rd March, 1929.

This witness lived in Fourviere and in that of Remiremont and she, also, testifies to the reputation of sanctity of the Servant of God which was well preserved in those houses.

As she was not able to write on account of her advanced age, her account (pages 410-411) is filled by two other religious, M. St. Cuthbert and Sister St. Blandine.

Sister Saint Justine, one of the old French Sisters who made her novitiate in Fourviere and lived there and in Remiremont, until the dispersion, declares that she often heard them speak about our Mother Foundress, and always with veneration.

They spoke of her humility, her charity, her poverty, her obedience, which were cited as a model of what we ought to do.

She could swear on oath to the above.

As she is old and writes with much difficulty, we, the undersigned, certify that she has told us the preceding facts.

Sister Saint Blandine  
Mother St. Cuthbert  
R.J.M.

## 8

BLAISE GERMAIN (M. St. Dosithee, R.J.M.), daughter of Claude and Michelle Malaret, was born in Thiers (Puy-de-Dôme) on the 15th October 1830. She entered the Congregation in 1858 and died on the 3rd August, 1896.

From a manuscript attributed to the religious Blaise Germain, M. St. Dosithee, a missionary in India, some fragments were extracted which form the present testimony (pages 411-412). They are notes regarding the virtues of the Servant of God, known by the writer from contact with the first generation of the Congregation, and which we have already published in Doc. XXVI, 5, p. 509, of this *Positio*.

9

JOSEPH M AYET, was the great-grandson of Elisabeth Thevenet, sister of the Servant of God.

In his family, he himself had always heard the Mother Foundress mentioned with veneration, her reputation of sanctity was passed down without a break. We give his letter. Page 412v.

Paris, 8th November 1926

I very much regret that I have nothing from the time of my venerated great-aunt, Claudine Thevenet, but in all my youth in Fourviere, I heard them speak of her with the deepest respect and with great veneration, as foundress of the Convent of Jesus and Mary.

The Mayet family has always been proud to have had such a relative.

In spite of the distance, if ever my presence were necessary in Lyon, it would give me great pleasure and joy to go to a meeting for such a cause.

Joseph Mayet

10

LAURE HUMBERT MAYET (1859-1930).

Laure Humbert was the wife of Joseph Mayet, the paternal uncle of the preceding witness. She herself shared the sentiments of the family about the virtues of the Servant of God. We give her brief account in full. Page 413:

Lyon, 13th October 1926

I, Madame Joseph Mayet, nee Laure-Alexandrine Humbert, affirm that I have no writing of the Servant of God, Claudine Thevenet, who became my great-aunt through my marriage. But I am happy to declare that I have heard people speak of her only with great praise. It is with joy and pride that I unite my voice to all those of the family to render homage to her great and sublime virtue.

Laure Mayet

11

ENEMOND MAYET (1850-1929), grand-nephew of the Servant of God.

This witness also, like the preceding one, brings out the concept of holiness of his great-aunt Mother St. Ignatius, traditional in his family. We give an extract from his report, pages 413-415:

Unfortunately I have nothing much to tell you about my venerable aunt, whom I never knew, but I do know of the veneration with which she was surrounded in your community. Her maternal nephew, my father, never spoke of her except with holy admiration, and he often showed me the little room where she ended her precious days and which was preserved with respect. She was the sister of two victims of the Terror whose letter of farewell, written before their execution, we still have, and whose last moments she certainly inspired. That reminds me of an action which is held in honour in my family and in which she probably had a part.

It happened that after the Revolution, a movement of reaction took place which was called the "White Terror", during which people took vengeance without pity on the revolutionaries. Now, one day, my grandfather was shown the one who had sold his two sons and delivered them to death, and was urged to take revenge like everybody else. My grandfather refused and the traitor was left untroubled. That is all I can tell about my family.

You may count, Madame, on my best prayers for the beatification of my venerable aunt, whom I beg, on her part, to pray for me and for all my family who have already profited greatly from her protection, for until now no one of its members has met with misfortune.

12

FR. LUIGI FALLETTI (1871-1930), Vice Provincial of the Society of Mary in Rome.

This witness translated, from the 2nd French edition, *La Servante de Dieu, Mere Marie Saint Ignace, Fondatrice de la Congregation de Jesus-Marie*, Lyon, 1928, a work which, although presented anonymously, we know was written by Reverend J. Laramas.

Fr. Falletti who has made an attentive study of the virtues of the Servant of God, presented at the Process two letters in which he says that M. St. Ignatius deserves to be invoked, and that her virtues edified him (p. 415). We

are omitting them because they do not give new information on the Servant of God.

### 13

STKPHANIE ODIN (M. M. deFourviere, R.J.M.) daughter of Joseph and Marie Bernard, was born in Lyon on the 29th December 1870. She entered the Congregation in 1897, and died on the 9th February, 1957.

The report of this religious (pages 415-416), is another testimony of the reputation of holiness which the Servant of God enjoyed. We are omitting it, as it does not present new characteristics.

### 14

JULIE BRUZIER (Sister St. Martha, R.J.M.), daughter of Jean Baptiste and Julie Issanchou, was born on the 24th July 1859 in Chassagne (Aveyron). She entered the Congregation in 1880 and died on the 8th December, 1935.

This report (page 416) is based on what Sister St. Martha had heard from the old religious of Fourviere, about the virtues of the Servant of God, and her reputation of sanctity. We are not reproducing it because, like the preceding testimony, it adds nothing new to the *Positio*.

### 15

FRANCISCA SOLKY (M. Ste Virginia, R.J.M.), daughter of Mariano and Luisa Sanch, was born in Barcelona in 1843. She entered the Congregation in 1862, and died on the 8th December, 1929.

The report (pages 416-417) of this religious, who held important offices in the Congregation, is important because the witness, having known many of the contemporaries of the Servant of God, could declare that the questionnaire-booklet prepared by the Postulator of the Cause, was entirely in conformity with what she had heard from the earliest of the French religious.

I have paid meticulous attention to the questionnaire-booklet proposed by the Postulator of the Cause for the beatification of the Servant of God, Mother Saint Ignatius Thevenet, and I can say that:

I have read the whole paper, I have reflected on all of it, and I can affirm *on oath* that during my long life of sixty years in religion, all that I can recall I have found written in that little work for the Cause for the beatification of our Rev. Mother Foundress, Mother Mary St. Ignatius. I find everything in it conforms to what I have always heard from our French Mothers, and above all among the very oldest of them, one of whom was my mistress of novices, and other religious with whom I was able to converse, since 1878, every time that I went to the Mother House in Lyon, by reason of my position as an electress, where the regularity and good spirit of the community and of our very old mothers filled me with consolation; a spirit which, through the mercy of God, is still alive in our days.

### 2. Cures and other favours attributed to the intercession of the Servant of God, pages 418r-579r.

This deals with the reports of one hundred and six favours received until 1931, and described particularly in the Rogatorial Processes in Spain, held in Barcelona (1930), Madrid (1930), and Valencia (1931); in that of Argentina, Buenos Aires (1931), and in those of France, Lyon, Ordinary Process (1928) and Additional Process (1931).

Such reports come from Argentina, Canada, Cuba, France, India, England, Ireland, Italy, Spain and the United States. This fact demonstrates that the reputation of sanctity of the Servant of God is widespread.

We point out that in the Process, the reports of the first 19 favours are set out in a certain chronological order, which, from then on, was not observed, and, as is noted in the same Process, the date indicated for each number is not that of the favour received, but that of the corresponding report. This list can be completed up to our day with the reports of favours obtained after the Ordinary Process, and which are put together in five series, already published under the title *Quelques favours et interventions de la Servante de Dieu, Mere Marie St-Ignace*, as follows: 1st series, Lyon 1926; 2nd series, Lyon 1928; 3rd series, Lyon 1931; 4th series, Rome 1965; 5th series, Rome 1966.

The favours presented in the Process, correspond to the first two series. We point out that the list includes 109 numbers which however correspond to 106 favours, since numbers 107, 108 and 109 are respectively new testimonies about numbers 38, 106 and 35.

Lists of favours were also published *a)* in the appendices to the recent biographies of the Servant of God in French (1929), Spanish (1947), Italian (1949), English (1953); *b)* in circulars and *c)* in some magazines of the Congregation, which we do not think necessary to list separately.

3. *List of books and other printed matter on the Servant of God, pages 579r-579v.*

In this part of the Additional Process the titles are noted of some works, booklets, sheets of propaganda, pictures and printed matter which treat directly of the Servant of God.

This list, revised and completed, will be reproduced in our Bibliography.

4. *Some declarations on the sources used, pages 580r-583r.*

Three official declarations made under oath, presented also in session XXII of the Additional Process, are reported.

The first is that of M. St. Clare, Superioress General of the Congregation, which specifies the sources used for the English biographies of the Servant of God. These are:

1) The Register of the meetings of the Association of the Sacred Heart;

2) The *Histoire*;

3) The tradition of the Congregation.

The second is from M. Euphemia, who specifies the sources utilised by the authors of the *Histoire*, of which we have also treated fully in the introduction to Document XXVII.

The third is that of the chaplain of Fourviere, Jules Laramas, who indicates the sources used for his small volume, *La Servante de Dieu Mere Marie Saint-Ignace*. They are:

1) The *Histoire*;

2) The Register of the meetings of the Association of the Sacred Heart;

3) Some family letters of Claudine Thevenet;

4) The local traditions of the Congregation;

5) The original reports of the witnesses.

## CHRONOLOGY

### OF THE SERVANT OF GOD MARY ST. IGNATIUS

(1734-1933)

*The present chronology gathers together the dates relative to the life, work and reputation of sanctity of the Servant of God, drawn principally from the documentation of the Positio.*

1734, 21st Oct: Philibert Thevenet, father of the Servant of God was born, and baptised in Scyssel-en-Bougy (Ain).	Doc. I, p. 4
1746, 28th March: Marie Antoinette Guyot de Pravieux was born and baptised in Lyon.	ibidem
1770, 4th August: The marriage of Philibert Thevenet and Marie Antoinette Guyot de Pravieux was contracted in the presence of the Notary.	ibidem
7th August: The marriage of the parents of the Servant of God took Place in the parish church of St. Pierre and St. Saturnin. Lyon.	
1773, 26th Feb: Louis Antoine Thevenet, brother of the Servant of God was born in rue Neuve.	Doc. I, p. 5
1773, 27th Feb: Louis Antoine was baptised in the parish church of St. Nizier.	
1774, 30th March: Birth of the Servant of God, rue Neuve.	Doc. I, p. 5
31st March: Baptism of the Servant of God in the parish church of St. Nizier.	Doc. I, p. 7
10th May: Death of Louis XV and Louis XVI comes to the throne.	
22nd Sept: Death of His Holiness Pope Clement XIV.	
1775, : —The Thevenet family moves house to the rue Griffon.	Doc. I, p. 5
15th Feb: Pontificate of Pius VI.	
25th April: Francois Marie Thevenet, brother of the Servant of God, was born in rue Griffon.	Doc. I, p. 5
26th April: Baptism of Francois Marie Thevenet in the parish church of St. Pierre and St. Saturnin.	
1777, 9th Oct: Birth of J. M. F. Elisabeth Thevenet, sister of the Servant of God, rue Griffon.	Doc. I, p. 5
10th Oct: Baptism of Elisabeth, church of St. Pierre and St. Saturnin.	
1778, 8th Dec: Death of Claudine Clementine Guyot, aunt and godmother of the Servant of God.	Doc. I, p. 4
: — the Thevenet family moves to rue Royale.	Doc. I, p. 5
1779, 12th Jan: Marriage of Louis Guyot de Pravieux, uncle of the Servant of God, with Elisabeth Arcis.	Doc. I, p. 4
19th March: Birth of Elisabeth Françoise Thevenet, sister of the Servant of God.	Doc. I, p. 5
20th March: Baptism of E. Françoise Thevenet in the parish church of St. Pierre and St. Saturnin.	
30th Oct: Birth of Jeanne Marie Guyot, daughter of Louis and Elisabeth Arcis, cousin of the Servant of God.	